

## ARTIMI SIELOS KONCEPTO SINONIMAI ANGLOSAKSIŠKOJE KALBOJE

### «NEAR-SYNONYMS FOR THE CONCEPT OF SOUL IN THE ANGLO-SAXON LANGUAGE»

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## NEAR-SYNONYMS FOR THE CONCEPT OF SOUL IN THE ANGLO-SAXON LANGUAGE

*A word gains its ability to denote because it is associated with something in the speaker's mind. Moreover, the sense of some words, while mental, is not visual but a more abstract element, i.e. a concept. Concepts impose restrictions on possible ways of thinking, which is the realm of linguistic relativity or linguistic categorisation. Meanwhile a peculiar feature of the Anglo-Saxon poetic vocabulary was lexical variation, whilst distinct concepts were embedded in one word. Therefore, the ancient word had an extremely wide range of meaning. In the Anglo-Saxon language, the concept of SOUL is constituted by the words *siwol* 'soul', *feorh* 'life, soul' and *mōd* 'mind, soul, heart, spirit, mood', which exhibit an incredibly complicated pattern of semantic development. The study aims at revealing the internal structure of the concept of SOUL in terms of cognitive semantics by means of etymological, semantic and conceptual analysis. Meanwhile, for the Pagan Anglo-Saxons inanimate nature was endowed with spiritual qualities, therefore in the pre-Christian view the soul comes from the tree life, cf. *feorh* 'arbor vitae (life tree)', i.e. from the earth or soil and is volatile on the one hand and arch-solid on the other. Hence, the word *siwol* is synonymous with the word *feorh* in the connotation of life. In the Christian view, *siwol* is referred to as the principle of thought and action in man, commonly regarded as an entity distinct from the body; the spiritual part of man in contrast to the purely physical, frequently in connexion with, or in contrast to, body; likewise coupled with body or life. Besides, Anglo-Saxon vernacular writers, e.g. King Alfred appear to treat soul and mind as very closely related concepts. Therefore, *mōd* designates the soul as the source of conscious life, feeling, thought and volition, abstraction being made from the vegetative functions. In sum, the internal structure of the concept of SOUL exhibits conceptual hierarchy, i.e. establishes the sense relation of inclusion. The subordinate categories of life and mind are included in the super ordinate category of SOUL.*

**KEY WORDS:** synonyms, connotation, sense, concept, prototype, context, soul, life, mind, spiritual, corporeal.

We use language to describe the world and cognise various objects that we perceive. The procedure of identifying the world with words is called *referring* or *denoting*. However, in words there must be more meaning than simply denotation. This extra means constitutes a new dimension between the *word* and the *real world*, i.e. a level of mental representation or *sense*. A word gains its

ability to denote because it is associated with something in the speaker's *mind*. Moreover, the *sense* of some words, while mental, is not visual but a more abstract element, i.e. a *concept* (Saeed 1997, p. 33).

*Concept* is the mental formation that in the process of thinking serves as a substitute for the indefinite multitude of objects of the same kind. Besi-

des, a concept is a cognitive category that has an internal structure. As Eleanor Rosch (cited in Ungerer *et al.* 1996, p. 14) asserts, categories or concepts are formed around *prototypes* or *best examples of a category* that function as cognitive reference points. This is a model of *concepts* that views them as structured so that there are *central* or typical members of a category and less typical or *peripheral* members. The boundaries between concepts are uncertain, rather than clearly marked. The relationships between the concepts establish conceptual hierarchies. One possible link (mode of relationship) is *inclusion*, whilst a super ordinate category (node, niche) includes the subordinate one. It should be borne in mind that lexicalised concepts impose restrictions on possible ways of thinking, which is the realm of *linguistic relativity* or *linguistic categorisation* (Saeed 1997, p. 37). Besides, *linguistic categorisation* is an important issue that varies from language to language, from culture to culture and underlies the use of words and the use of language in general.

The Medieval categorisation of the universe was remarkable for soundness, hence its specific intactness and sequence of particular spheres. Moreover, this Medieval *holistic perception* of the universe comes close to the notion of *gestalt*. According to *gestalt* psychologists, perception of *gestalt* can be traced back to “*gestalt principles*”, i.e. the principle of *proximity* (individual elements with a small distance between them will be perceived as being somehow related to one another), the principle of *similarity* (individual elements are similar and thus are perceived as one common segment), the principle of *closure* (perceptual organization tends to be anchored to the closed figures), and the principle of *continuation* (elements are perceived as holes if they have few interruptions) (Ungerer *et al.* 1996, p. 309).

Meanwhile, a peculiar feature of the Anglo-Saxon poetic vocabulary was *lexical variation*, whilst distinct concepts were embedded in one word. Hence, according to Dieter Kastovsky (1992, p. 298):

There are certain areas in the vocabulary that abound in near-synonyms or even complete synonyms for certain denotational areas, at least from our rather distant point of view, which does not always enable us to establish minimal meaning differences between such items.

Moreover, as Nadezhda Feoktistova (1984, p. 21) claims:

The characteristic feature of the semantics of the ancient word was “everysemy” or extremely wide range of meaning that is the designation of different phenomena by one word via the increase of the level of abstraction of its meaning and weakening of its denotational limitedness.

Meanwhile, in Anglo-Saxon the concept of SOUL is constituted by the words *sáwol* ‘soul’, *gast* ‘soul, spirit’, *mōd* ‘mind, soul, heart, spirit, mood’, *feorh* ‘life, soul’, *sefa* ‘understanding, mind, heart’, *hige* ‘mind, heart, soul’ and *heorte* ‘heart’ and, hence, acquires a rich internal structure.

Yet the paper focuses on drawing a semantic picture of the words *sáwol*, *feorh* and *mōd*, which exhibit an incredibly complicated pattern of semantic development. The study aims at revealing the internal structure of the concept of SOUL in the Early Middle Ages in terms of cognitive semantics by means of etymological, semantic and conceptual analysis.

Accordingly, Anglo-Saxon vernacular writers, e.g. King Alfred, appear to treat *mind* and *soul* as very closely related concepts, therefore *mōd* and *sawol* are interchanged in some contexts. Alfred personalises the mind, treating it as a kind of inner-self or personality and attributes a very high status to the *mind* (Godden 1987, p. 276).

Let us consider the Old English word *sáwol*. According to the *Oxford English Dictionary Online*, *sáwol* betrays the Proto-Germanic *seiwala*, inasmuch as the Proto-Germanic */ai/* developed into */a:/* in Old English, cf. PrGmc *saiwala* < OE *sáwol*. Compare likewise Goth *saiwala*, OHG *sēula*, *sēla*, OS *sēola*, OLFrank *sēla*, OFris *sēle*, ON *sāla*, *sāl*, whence Finn *sielu*, Lith *siela*.

In the Pagan Antiquity, people believed that ships and boats could carry the dead, i.e. *the soul* of the dead person, to the *sea*, from which it would travel to the *Afterlife*. Therefore, the Indo-European \**nāu-s-* ‘ship, boat’, the vessel that transported *souls* to the afterworld could acquire the connotative meaning, i.e. ‘death’, cf. Sanskrit *nāuh*, Gothic *naus* ‘corpse’, *ga-nawistrōn* ‘bury’ (etymologically ‘send off by boat’), Old Icelandic *nár* ‘corpse’, Old English *nē(o)-* ‘corpse’, Old Russian *nav* ‘corpse’, Old Czech *nav* ‘grave, netherworld, afterworld’, Latvian *nāve* ‘death’ (Gamkrelidze *et al.* 1995, p. 724). Meanwhile, the Pagan Anglo-Saxons preserved the tradition of burying the dead at the ocean bed (“giving the dead to the ocean”); cf. the description of the burial of *Scyld Scefing* at the beginning of *Beowulf* (lines 30-35; 47-49):

þenden wordum weold wine Scyldinga; leof landfruma lange ahte. þær æt hyðe stod hringedstefna, isig ond utfus, æþelinges fær. Aledon þa leofne þeoden, beaga bryttan, on bearm *scipes*, mærne be mæste...

þa gyt hie him asetton segen geldenne heah ofer heafod, leton holm beran, *geafon ongarsecg*. / While wielded words the winsome Scyld; the leader beloved who long had ruled. In the roadstead rocked a ring-dight vessel, ice-flecked, out-bound, atheling’s barge: there laid they down their darling lord on the breast of the *boat*, the breaker-of-rings, by the mast the mighty one...

High o’er his head they hoist the standard, gold-wove banner; let billows take him, *gave him to ocean*.

Meanwhile, according to the *Oxford English Dictionary Online*, the word *sáwol* pertains to the principle of *life* in man or animals i.e. *animate* existence. This sense is obsolete (frequent in Old English in Scriptural passages. Consider the example from the *Vespasian Psalter* (Bosworth *et al.* 1954, p. 818), eighth century:

[He ne] spearede from deaðe *sawlum* heara (*Vesp. Psalter*, LXXVII). / He did not save their souls from death (translated by Solomonik-Pankrašova).

Hence, in a pre-Christian view *the soul* can die, yet in the Christian view it cannot, for *the soul* is *ece* ‘eternal’.

The word *sáwol* is synonymous with the word *feorh* in the connotation of *life*; cf. the examples from *the Gospel according to Saint Matthew* in Anglo-Saxon and Northumbrian versions and *the Rushworth Gospels* (*ibid.*):

Mannes Sunu com þæt hê selde his *sáwle* lif (*ferh*, in *the Rushworth Gospels*) tō âlysednesse for manegum, Mt. Kmbl. 20, 28. / The Son of Man came to give up his soul (life) as a ransom for many (translated by Solomonik-Pankrašova).

The Medieval conceptions of *life* and *soul* prevalent among the Anglo-Saxons were rooted in the Pagan antiquity shared by all Germanic nations. It should be borne in mind that, in the Pagan antiquity, there was no discrimination between the human body and the natural phenomena. Hence *inanimate nature* was endowed with *spiritual* qualities (Гуревич 1984, с. 55).

Therefore, the Pagan tradition of some nations uncovers the *oak-deity* parallel, which may be traced in the similarity between the Indo-European semanteme *p<sup>h</sup>erk<sup>ho</sup>u-* ‘oak, forest’ and its cognates OE *feorh* ‘life’, Lith *Perkūno aužuolas* ‘sacred oak tree or the tree of Life’, and Lith *Perkūnas* ‘Thunder God, who was allied with oaks and cliffs’. Hence, Thomas V. Gamkrelidze and Vjačeslav V. Ivanov (1995, p. 527-528) claim that the Pagan Balts:

...Preserve a tradition of praying to an *oak* spirit. The *oak* was conceived as a great mythic tree, in essence a Cosmic Tree, with its top linked to the sky by a golden chain, by which angels ascend to heaven”, cf. Lith *Perkūnas* ‘Thunder God’, Latv *Pērķūns* ‘Thunder God’, also Lith *perkūnija* ‘thunderstorm’, OPruss *percunis* ‘thunder’; in terms of sacred trees Lith *Perkūno aužuolas*, Latv *Perkuona uōžuols* ‘Thunder god’s oak’, Olcel *Fjörgyn* ‘mother of the Thunder god Thor’.

Consequently, the prototypical sense of the SOUL IS that of the LIFE, whilst the prototypical sense of the LIFE itself IS that of the OAK TREE (THE TREE OF LIFE).

Moreover, Julius Pokorny in *Indogermanisches Etymologisches Wörterbuch* (1959, p. 836) claims that the Old English *feorh* could be traced to the Proto-Indo-European stem *perk<sup>w</sup>u-s* in the meaning of 'oak', from here 'strength, power, life, arbor vitae (life tree), cf. *perk<sup>w</sup>u-s perk<sup>w</sup>uno-s* 'thunder tree (oak)'. Compare likewise the Indo-European cognates: Latin *quercus* 'oak', Old Prussian *percunis* 'thunder, thunderstorm', Old Slavonic *Perun* 'Thunder God', Gothic *fairguni* 'mountain, cordillera', Old English *furh* 'pine, peak', Old Icelandic *fura* 'pine, pinewood', *feorh* 'life'.

Furthermore, changes of the Proto-Indo-European *perk<sup>w</sup>u-s* > Gothic *fairhuni* > Old English *feorh* reveal the complicated development of labials, cf. PIE /p/ > Goth /f/ > OE /f/. Meanwhile, changes of PIE /k<sup>w</sup>/ > /k/ > Goth /h/ > OE /h/ manifest the development of dorsals (Steponavichius 1987, pp. 150-154). This change is likewise known as the *First Germanic Consonant Shift* or *Grimm's Law*. Moreover, the vowel /e/ was diphthongised to /eo/ under the influence of the preceding consonant /r/, which is due to *Breaking*, cf. Goth *fairhus* [ferhus] > OE *feorh*.

Therefore, in the pre-Christian view the *soul* comes from the *tree*, i.e. from the earth or soil and is volatile on the one hand and arch-solid on the other.

Moreover, the Old English *feorh* defined *life* as something pertaining to a living thing, a human being in particular, and was thought of as something *substantial*, i.e. *life* was conceived as the *fluid of life* that circulates in the principal vascular system of human beings, the vital principle, *blood* (Русяцкене 1990, c. 12). Consider the following line from the Anglo-Saxon religious poem *Juliana* attributed to Cynewulf:

*Feorh ælæton // þurh ædra wylm* (Jul. 475) /  
Life (blood) bleed (was bleeding) through the  
veins (translated by Solomonik-Pankrašova).

The dualism of the Early Medieval consciousness manifested the view that substances exhibit either inanimate or animate nature. Inasmuch as

there are two eternal principles in the universe, one good and the other evil, hence a human being embeds two parts, *body* and *soul*. The discrimination between the *animate* and the *inanimate*, earthly and heavenly, good and evil has in itself the antithesis of the upper and lower worlds, the *body* and *soul* (Гуревич 1984, с. 65).

Meanwhile, *sáwol* is referred to as the principle of *thought* and action in man, commonly regarded as an entity distinct from the *body*; the *spiritual* part of man in contrast to the purely *physical* (*OED Online*). Frequently in connection with, or in contrast to, *body*. Coupled with *body* or *life*, cf. the line from the *Ælfric's Catholic Homilies* (tenth century, West Saxon):

& him on ableow *gast*. & hine geliffæste. / He  
blew [His] *spirit* into him and made him alive.

In this Homily, *Ælfric* manifests the view that God created every man's *soul*, yet the *soul* is of God's nature, cf. the *Ælfric's Lives of Saints*, p. 16, ll. 85ff.:

þæt god gescypð ælces mannes *sawle*. / and se  
*sawl* nis na of godes agenum gecynde.

This view is accurately reflected in the contrast *gast* (divine) / *sawl* (human). Meanwhile, the *soul* proceeds from *God's breath* while the *body* is made of *loam*, an earthy substance, cf. the *Ælfric's Catholic Homilies*:

he wearð þa man gesceapen on saule & on  
lichaman. (ÆCHom I, 1 B1.1.2) / he was then  
created man in *soul* and *body*.

In this context man has a *soul* (as a spiritual part) because he is created to replace the Fallen Angels (who, as angels, were of course pure spirits).

Meanwhile in the Pagan antiquity, *soul* was regarded as "actually migrating to and fro during dreams and trances and after *death* haunting the neighbourhood of its body. Nearly always it is figured as something extremely volatile, a perfume or a breath" (*New Advent*). Hence in various Indo-European languages the word *soul* is etymologically connected with *breath*, *inhale*: PIE \**anH-*:

Skt *ániti* 'breathes', *ánila-h* 'breath' Gr *ánemos* 'breath, wind', Oícel *andi* 'breath, soul', Lat *anima* 'breath, soul' (also *spiritus* 'breath'). The living beings (in the Indo-European tradition, these are animals, people and gods) were conceived of as possessing *breath*, *spirit* and *soul* (Gamkrelidze *et al.* 1995, p. 388).

Moreover, in Homer, *wind* and *deified wind* are rendered by *ánemos* (Mycenaean Greek – *a-ne-mo i-je-re-ja* ('holy wind')). The etymological connection of the Greek *ánemos* 'wind' with the Indo-European *\*anH-* 'breathe, breath' points to the conception of the wind as 'the breath of a god' (ibid. pp. 584-585). From this it follows that the *SOUL* has the prototypical sense of BREATH, i.e. 'deified wind'.

Therefore, after the introduction of Christianity, the word *feorh* adopted the meaning of the Latin word *ánima* 'soul', i.e. the former meaning of *feorh* 'life' was replaced by 'soul'. This change of meaning is an example of 'substitutive semantic borrowing' (Gneuss 1955, cited in Kastovsky 1992, p. 310).

Although in the Pagan antiquity *soul* is hardly conceived as possessing a substantial existence of its own (Стеблин-Каменский 1976, с. 91), yet for a Christian believer, it is *immortal* and dwells in the eternity when no longer surrounded with flesh. Consider the example from *the Ælfric's Catholic Homilies* (tenth century), p.182, l.113:

Se man is ece on anum dæle, þæt is on ðære sawle (*Ælfr. Hom.* I, 16). / Man is eternal in one part that is in the soul.

Furthermore, according to *the Oxford English Dictionary Online*, the Old English *sáwol* pertains to the seat of the *emotions, feelings*, or sentiments; the emotional part of man's nature, cf. the phrase *heart and soul*. Hence, *soul* could be used metonymically in the sense of *heart*. Yet in the Anglo-Saxon tradition, it was *the soul* that was conceived as *the seat of emotions*. Consider the example from *the Gospel according to Saint Matthew* (Bosworth *et al.* 1954, p. 819) in Anglo-Saxon and Northumbrian versions:

Unrôt ys mîn sáwl ôþ deáþ, *tristis est anima mea usque ad mortem*, Mt. Kmb. 26, 38. / My soul is sad to death (translated by Solomonik-Pankrašova).

Moreover, *sáwol* acquired the connotation of *intellectual* or spiritual power; high development of *the mental faculties* and, in some weakened use, deep feeling, *sensitivity* (*OED Online*).

Meanwhile, in *the ancient Indo-European tradition*, the ability to *think*, cogitate, and experience was identified with speech, which humans have and animals do not. The semantic distinctive feature of *speaking/non-speaking*, which is the basis for *the human/animal opposition*, suggests that the same two groups contrast in the feature *rational/non-rational*, since the capacity for speech implies sagacity. This conclusion follows from the etymological identity of the words for *speak*, *think* and *remember* in various Indo-European dialects (Gamkrelidze *et al.* 1995, p. 394). Compare likewise Goth *mums* 'thought, opinion', *gamunds* 'memory', OE *gemynd* 'mind, memory', ON *mynd* 'image, model', *munr* 'thought, wish', OHG *gimunt* 'memory', PrGmc *\*gamundi-z* 'memory', Skt *manas-*, *manman-* 'mind, perception', *mánah* 'thought, design', Gr *μένος (ménos)*, *μάντις (mántis)* 'diviner, seer, prophet', Lat *mēns*, *mentis* 'mind', *mentio*, whence ModE *mention*, Lith *min-tis* 'thought', *atmintis* 'remembrance', *menas* 'remembrance'.

However, *sáwol* in the sense of *mind* is synonymous with the Old English word *mōd*, which designates the animate, *spiritual* nature of man, his inner self, as contrasted with the *corporeal*. According to *the Oxford English Dictionary* (1989, p. 1047), Old English *mōd* etymologically betrays the Proto-Germanic stem *\*mō-*: *\*mē-*, cf. Doric Greek *μω – σθαί (mō-thai)* 'to seek after', Old Slavonic *su-meti* 'to venture', Greek *μα-τενειν (ma-teyin)* 'to seek'.

However, the distinction is made between *mōd* pertaining to the Latin *animus* and *mōd* pertaining to the Latin *mēns*. The Latin word *mēns* refers to

the *thinking principle*, the highest and most spiritual energy of the *soul*, separable from the body and immortal. Consider the example of King Alfred's Anglo-Saxon version of Boethius' *de Consolatione Philosophiae* (Bosworth *et al.* 1954, p. 819):

Ða ryhtaþelo biþ on ðam *môde*, næs on ðam fl?sce, Bt. 30, 2; Fox 110, 19. / True nobility is in the mind, not in the flesh (translated by Solomonik-Pankrašova).

Hence, Lat *mēns* is identified with the human *soul* that is viewed as intellectual and abstracting from lower organic faculties. Therefore, *mōd* designates the *soul* as the source of conscious life, feeling, *thought* and volition, abstraction being made from the *vegetative* functions. Consider the example from the *Ælfric's Lives of Saints*, vol. 1, p. 20, ll.184f. :

Heo [viz. Seo sawul] is *animus* ðæt is *mōd*, ðonne heó wāt; heó is *mens*, ðæt is *mōd*, ðonne heó understent, Homl. Skt. I, 184: Blickl. Homl. 229, 14, 18. / The soul is 'animus' that is *mōd* when it knows, whilst it is 'mens', that is *mōd*, when it understands (translated by Solomonik-Pankrašova).

The Old English *sáwol* could likewise pertain to the vital, sensitive or *rational principle* in plants, animals or human beings and was frequently used with distinguishing adjectives, such as *vegetative*, *sensible* or *sensitive*, *rational* or *reasonable*, cf. *three souls*, in allusion to the above as combined in human beings (*OED Online*). Consider the fol-

lowing line from the *Ælfric's Homilies* (late tenth century, West Saxon):

Ðæs mannes *sáwl* hæfþ on hire *preó þing*, ðæt is *gemynd* and *andgit* and *willa*. Ðurh ðæt *gemynd* se man geþenþ ða þing ðe gehyrðe odðe geseah odðe geleornode / man's soul has in it three things, that is memory and understanding and will. By the memory a man recollects the things that he has heard or seen or learned, Homl. Th. I. 288, 18-21; 28.

Consider, likewise, the Latin original, i.e. Alcuin's *De Animae Ratione (Mirabilia)*:

Habet igitur anima in sua natura ut diximus imaginem sanctae trinitatis. in eo quod intellegentiam uoluntatem: et memoriam habet; Una est enim anima quae mens dicitur. una uita. et una substantia.

Therefore, in the Old English period, *mind* was identified with *memory*, for the Old English *gemynd* is a direct translation of Alcuin's *memoria*.

In sum, the internal structure of the concept of SOUL exhibits conceptual hierarchy, i.e. establishes the sense relation of *inclusion*. The subordinate categories of *life* and *mind* are included in the super ordinate category of SOUL. Furthermore, the *holistic perception* of the concepts of *soul*, *life* and *mind* in the *Early Middle Ages* pertains to the *gestalt principle of similarity*. Meanwhile the concepts of *mind* and *heart* could be used metonymically for the concepts of *soul* and *life*, accordingly. Lexicalised concepts impose restrictions on possible ways of thinking; therefore, the distinct concepts of *soul*, *life* and *mind* were embedded in the semantic picture of the Old English words *sáwol*, *feorh* and *mōd*.

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#### ARTIMI SIELOS KONCEPTO SINONIMAI AN- GLOSAKSIŠKOJE KALBOJE

##### Santrauka

Žodis įgauna gebėjimą reikšti, kadangi kalbančiojo *prote* jis yra su kažkuo siejamas. Kai kurių žodžių prasmė yra mentalinė, ne vizualinė; ji yra abstraktus elementas, t. y. *konceptas*. Konceptai apriboja galimus mąstymo būdus – *lingvistinio reliatyvumo ar lingvistinės kategorizacijos* sritį. Straipsnyje siekiama atskleisti vidinę SIELOS koncepto struktūrą remiantis kognityvine semantika, panaudojant etimologinę, semantinę bei konceptualiąją analizę.

Išskirtinis anglosaksų poetinio žodyno bruožas buvo *leksiniai variantai*, o atskiri *konceptai* buvo reiškiami vienu žodžiu. Taigi senasis žodis turėjo labai daug reikšmių. Anglosaksų kalboje SIELOS konceptas su-

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#### SYNONIMY KONCEPTU DUSZY W JĘZYKU STAROANGIELSKIM

##### Streszczenie

Wyraz uzyskuje zawartość znaczeniową, gdyż kojarzy się z czymś w *umyśle* mówiącego. Ponadto znaczenie niektórych wyrazów, będąc mentalne, nie jest wizualne; jest ono elementem abstrakcyjnym, tj. *konceptem*. Koncepty ograniczają możliwe sposoby myślenia, należące do dziedziny *względności językowej* czy *językowej kategorizacji*. Charakterystyczną cechą staroangielskiego słownictwa poetyckiego były *warianty leksykalne*, a poszczególne *koncepty* były wyrażane jednym wyrazem. Stary wyraz miał więc bardzo szeroki wybór znaczeń. W języku staroangielskim koncept DUSZY składa się z wyrazów *sáwol* „dusza“, *feorh* „życie“, *dusza* „i mōd“ „*umysł, dusza, serce, duch, nastrój*“. Ukazują one



darytas iš žodžių *sáwol* „siela“, *feorh* „gyvenimas, siela“ ir *mōd* „protas, siela, širdis, dvasia, nuotaika“. Jie atskleidžia sudėtingą semantinių pokyčių struktūrą. Pagoniškajai anglosaksų *negyvajai gamtai* buvo suteikiamos dvasinės savybės. Tad ikikrikščioniškame požūryje *siela* kildintina iš *medžio gyvenimo*, *plg. feorh* „*arbor vitae*“ (*gyvenimo medis*), t. y. iš žemės ar dirvos. Viena vertus, ji kintama, antra vertus, tvirta. Taigi žodis *sáwol* yra žodžio *feorh*, turinčio *gyvenimo* konotaciją, sinonimas. Krikščionišku požūriu *sáwol* laikomas žmogaus *minties* ir veiksmo principu, paprastai suvokiamu kaip esybė, besiskirianti nuo *kūno*, kaip *dvasinė* žmogaus dalis, priešinga fizinei, siejamai su *kūnu*. Panašiai siejami kūnas ir gyvenimas. Be to, tarmiškai rašę anglosaksų rašytojai, pvz. karalius Alfredas, *sielą* ir *protą* traktavo kaip labai artimus konceptus. Žodis *Mōd* žymėjo *sielą* kaip sąmoningo gyvenimo, jausmo, *minties* ir valios šaltinį; buvo abstrahuojamas remiantis *vegetatyvinėmis* funkcijomis. Apibendrinant galima teigti, kad vidinė SIELOS koncepto struktūra rodo konceptualiąją hierarchiją, t. y. sukuria *įtraukimo* prasmės santykį. Heteroniminė SIELOS kategorija apima jai pavaldžias *Gyvenimo ir proto* kategorijas.

**REIKŠMINIAI ŽODŽIAI:** sinonimai, konotacija, prasmė, konceptas, prototipas, kontekstas, siela, gyvenimas, protas, dvasinis, kūniškas.

neįprastai sudėtingą struktūrą žodžių *sáwol* „siela“, *feorh* „gyvenimas, siela“ ir *mōd* „protas, siela, širdis, dvasia, nuotaika“. Jie atskleidžia sudėtingą semantinių pokyčių struktūrą. Pagoniškajai anglosaksų *negyvajai gamtai* buvo suteikiamos dvasinės savybės. Tad ikikrikščioniškame požūryje *siela* kildintina iš *medžio gyvenimo*, *plg. feorh* „*arbor vitae*“ (*gyvenimo medis*), t. y. iš žemės ar dirvos. Viena vertus, ji kintama, antra vertus, tvirta. Taigi žodis *sáwol* yra žodžio *feorh*, turinčio *gyvenimo* konotaciją, sinonimas. Krikščionišku požūriu *sáwol* laikomas žmogaus *minties* ir veiksmo principu, paprastai suvokiamu kaip esybė, besiskirianti nuo *kūno*, kaip *dvasinė* žmogaus dalis, priešinga fizinei, siejamai su *kūnu*. Panašiai siejami kūnas ir gyvenimas. Be to, tarmiškai rašę anglosaksų rašytojai, pvz. karalius Alfredas, *sielą* ir *protą* traktavo kaip labai artimus konceptus. Žodis *Mōd* žymėjo *sielą* kaip sąmoningo gyvenimo, jausmo, *minties* ir valios šaltinį; buvo abstrahuojamas remiantis *vegetatyvinėmis* funkcijomis. Apibendrinant galima teigti, kad vidinė SIELOS koncepto struktūra rodo konceptualiąją hierarchiją, t. y. sukuria *įtraukimo* prasmės santykį. Heteroniminė SIELOS kategorija apima jai pavaldžias *Gyvenimo ir proto* kategorijas.

**SŁOWA KLUCZE:** sinonimy, konotacja, znaczenie, koncept, prototyp, kontekst, dusza, życie, umysł, duchowy, cielesny.

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